

# THE CHINESE RECORDER AND MISSIONARY JOURNAL.

VOL. 1.

FOOCHOW, JANUARY, 1869.

No. 9.

## THE RELATION OF CHRISTIANITY TO POLYGAMY.

BY REV. R. NELSON.

A question of growing interest and importance in its bearing upon missionary work among the heathen is—“Whether any man having more than one woman for a wife should be admitted to the Christian church?”

While the proposition that the New Testament generally forbids polygamy finds very general assent, yet there are those who are not willing to apply the principle in its plainness and fullness to such as have become polygamists before Christianity was known to them. It is the object of this paper to show that, in the words of Wesley, *Christianity allows no polygamy*; and that this disallowance is absolute and without exception, in all places and to all persons. And while it is becoming, of course, to speak with deference to the opinion of wise and good men, who may be cited as authority for a different view, it must however be assumed that there is in truth but *one authority* on the subject—the New Testament Scriptures.

The following three general remarks will serve to indicate some of the chief grounds on which it is proposed to base the question:—

1. Upon any subject or doctrine, where there is room for difference of opinion, that view or interpretation is the soundest which most thoroughly meets the objections, and harmonizes the difficulties which surround it.

2. It is no valid objection to any position sustained by the Holy Scriptures, that adherence to it may be followed by troublesome consequences. Change from any wrong way to the right is likely to entail trouble. Our

Lord compares it in some instances to cutting off the right hand, and plucking out the right eye. The breaking off from any old vicious habit will give trouble; but the evil consequence is fairly chargeable on the bad habit, and not on the reformation.

3. The New Testament, which is the divine code and supreme law of Christianity, teaches as the will of its author, that wherever His religion is set up, it should be set up in all its fullness and purity; that the Christian church and every member of the same should put off the old man with his affections and lusts, and put on the new man renewed in righteousness and true holiness; that the new wine of Christianity should not be put into the old bottles of heathenism; that there should be no unequal yoking, no unnatural wedlock between the two, no accommodation of the new religion to any wrong or erroneous doctrines or customs of the old, however long established or firmly rooted in an unchristian people. And whatever is contrary to the New Testament is *un-Christian*, though it may have been practised by patriarchs and prophets, and though it be venerable with centuries of age, and prevail “all under the heaven.”

Leaving then these general principles, as underlying the whole discussion,

I. The *first* direct argument here offered, to prove that “Christianity allows no polygamy,” is drawn from the teaching of our Lord on the subject of divorce, as recorded in the 19th chapter of St. Matthew, and 10th of St. Mark; and it is twofold. The first part of it is found in our Saviour’s statement and *reaffirmation of the original ordinance of marriage*. When the Pharisees spoke of Moses’ having commanded to give a writing of divorcement and put away

a wife, Jesus answered, "Moses suffered this because of the hardness of your hearts, but from the beginning it was not so. He that made them in the beginning made them male and female [Greek, *arsenkai thalu*, singular number, and without the article, so that the meaning is, 'a male and a female']; and they twain ['these two'—the man and his wife] shall be one flesh. What therefore God hath joined together, let not man put asunder." Whence it follows that marriage, according to Christ's ordinance, is properly defined to be "a lifelong union between *two persons*, 'a male and a female,' a man and his wife, indissoluble and exclusive"—that is, not to be shared by another. This conclusion is fully warranted and doubly strengthened by the other thread of our Lord's discourse here intertwined with it. "He saith unto them, whosoever shall put away his wife (except it be for fornication), and marry another, committeth adultery against her." The adultery, it is evident, does not consist in the putting away his wife (for the mere living apart of man and wife is by no means adultery), but in the taking of another person into the relation belonging exclusively to his wife. Now if a man who puts away his wife and marries another thereby commits adultery against her who is still his wife, notwithstanding the putting away, it is clear that any man who has a wife, and (though he does not put her away) yet marries another, thereby commits adultery against her. And the conclusion is unavoidable that, according to the standard here set up by Christ himself, *polygamy involves adultery*. Stronger ground than this need not be sought, on which to rest the question; but there are other arguments of weight to show that the polygamist of any country has no title to a place in the Christian church. For Christianity must be one and the same for all countries and for all times—for Jew and Gentile, Christian land and heathen—for the first century of the Christian era, and the nineteenth.

II. The inadmissibility of a polygamist to the Christ church may be further argued from *the equality of marital rights and claims*, on the part of husband and wife, as taught by our Lord and His apostles, and the prohibition of their violation by either party. There is quite as much license given in the New Testament to a woman to have two or more husbands, as is given to a man to have two or more wives; which, of course, is none at all. In the passage just dwelt upon, our Lord binds both parties alike, equally restricting the man from putting away his wife and marrying another, and the woman from putting away her husband and marrying another—showing the mutual and equal obligation of the two to keep themselves exclusively to one another. He says (Mark 10: 11, 12) "Whosoever shall put away his wife and marry another, committeth adultery against her; and if a woman shall put away her husband, and be married to another, she committeth adultery. St. Paul speaks much to the same point (1. Cor. 7: 2), where he says, "Let every man have his own wife, and let every woman have her own husband. There is peculiar force in the Greek word "*idion*" here applied to husband ("her own husband"). The meaning is "private"—"exclusively her own"—"in which no other has a share"—"not common to another and her. Nothing could more definitely express the restriction of a husband to one wife and the exclusive claim of a wife to her own proper husband, as well as the equality of obligation on the two parties to adhere to the original marriage ordinance, "they twain shall be one. The verses following the one just cited further and forcibly develop the same idea. Akin to this also is the apostle's injunction to the Ephesians (5: 33) "Let every one of you in particular love his wife even as himself, and let the wife see that she reverence her husband"—language wholly incongruous with the state of polygamy.

From the equality and mutual obligation in regard to marital rights and duties, therefore, under the Christian

law, it is plain that no man having more than one woman in the relation of wife has any more right to a place in the Christian church, than a woman having more than one man in the relation of husband. And as a woman's having two husbands would justly exclude her from the Christian church (for St. Paul, Rom. 7: 3, says, "If while her husband liveth, she be married to another man, she shall be called an adulteress"), by parity of reason, a man's having two wives should exclude him from the church; which confirms also the conclusion above stated, that *polygamy involves adultery.*"

III. Still another argument of considerable weight for the position that "Christianity allows no polygamy" is found in the fact that wherever in the New Testament reference is made to the marriage relation, it is always made as to the "twain in one," and there is no passage giving any support to the allowance of polygamy or the admission of a polygamist. A striking illustration of this point is found in the case of the first African chief who was converted under the teaching of Dr. Livingston. The chief having a number of wives, this matter was naturally brought to his mind in view of the teaching of the gospel, and he himself seems readily to have concluded from the general tenor and spirit of the New Testament teaching, that to become a Christian he must of course put away the evil of having more than one wife. And so it would most probably strike any one who would judge the case simply by the rules of the gospel. Some however find a supposed exception to this remark in St. Paul's direction to Timothy (1 Tim. 3: 2) that "a bishop must be the husband of one wife;" from which they would infer that there were private members upon whom this restriction was not laid. In answer to which, it is sufficient to say that this restriction is found among various others; and if the inference be fair, that the private members were exempt from this one, the same must be allowed of the rest, and they might be "given to wine," "strikers," brawl-

ers," "covetous," &c. But it is manifest that these prohibitions were of evils, and perhaps very common evils of the terms and countries in which he wrote; and not that the apostle designed to set up one standard of morals for the clergy, and another for the people. Moreover when the clergy are specially charged, it is that they may be both correct themselves, and "ensamples to the flock," which involves the obligation on the flock to follow, as well as on the clergy to lead, in those very particulars. From which it appears that there is no countenance in this passage to the idea of allowing polygamy anywhere in the church.

IV. One more argument from the New Testament against allowing the taint of polygamy in the Christian church, and equally applicable under all circumstances, is furnished in the *comparison of the relation between our Lord and his church to the relation between a man and his wife.* This comparison seems to clothe the marriage relation with a purity, unity and spirituality, which is at war with the least approach to admixture or adulteration. As Moses was commanded to make all things after the pattern shown him in the mount; so, in such sort as may be, is this heavenly and spiritual union of Christ with his church set before us as the pattern for the earthly marriage.

The church is called "the bride, the Lamb's wife." Her adornments of holiness and robe of righteousness are compared to the jewels and bridal attire with which "a bride is adorned for her husband," and the love of Christ for his church is given as the model of the love of a husband for his wife—"as Christ also loved the church." These and other like passages set forth what St. Paul calls "this great mystery concerning Christ and his church," and which needs nothing further to show that it can bear no possible comparison to the relation of polygamy.

It would take up too much space in this connection (as well as be aside from the point in hand) to go into the moral argument against polygamy, and show in its true light that it is itself



the offspring of sin, and the fruitful parent of evil; that among its legion brood are found "jealousies, envy, strife, debate, murder, confusion and every evil work." Such a development would but justify and strengthen the scriptural argument already given; from which, if it has been justly stated, the conclusion follows, that to admit polygamists into the church is to sign the name of Christ without his warrant—to put the stamp of truth on the base coin of error—to let into the new garment of righteousness the old cloth of sin—to soil a heaven-appointed and holy ordinance with the spots and wrinkles of earthliness and sensuality—to cover adultery with the cloak of marriage—to prostitute the bride of Christ to the defiling embrace of heathenism.

An objection to this conclusion, which has much weight in the minds of some, is the difficulty of breaking up a relation of long standing, in which the happiness and livelihood of dependent women and children are involved; and the question arises, what is to be done with these? and does Christianity require the breaking of these ties?—for the case seems a very hard one. It is admitted that the difficulty is a very great one. But the answer is, that it is only such a difficulty as exists in any other unchristian connection between a man and a woman, not called marriage, where strong ties may have been formed, and the happiness and welfare of the parties and their children may be at stake; but in which the obligation, in a Christian point of view, to dissolve such connection would be clear notwithstanding. The further obligation to provide for the women and children involved is also clear, but not at all above, or incompatible with, the former. If polygamy is unchristian, it is wrong; and it is vain to split hairs about it. Yet hear as able a man as Archbishop Whateley, how he attempts to defend the admission of polygamists to the Christian church in a heathen land:—"Puzzle-headed people (he says, speaking upon this subject) are apt to confound the making of a contract, which is (in a Christian com-

munity) not allowed, and the keeping to a contract, which, when it was made, was lawful." It may not be becoming to say that this is bad logic, but truth requires it to be said that the doctrine is very unsound. The point made is, that polygamy being lawful in a heathen country, the heathen convert may practise his polygamy still, because lawful when and where he formed the relation, and yet be a Christian. But so is concubinage lawful, and so is idolatry lawful, and so is ancestral worship lawful in China, and therefore may be allowed to a Chinaman entering the Christian church, if the Archbishop's doctrine be sound. His argument is simply this: Whatever contract a heathen (by heathen laws) may lawfully make, he may, after becoming a Christian (by Christian laws) lawfully keep. The fallacy is in the double sense in which the term "lawful" is used; since what is lawful (as concubinage just cited) in heathenism may be very unlawful in Christianity; and the contract made (and lawfully too) under the heathen system may be entirely forbidden by the Christian Scriptures. Suppose a Hindoo woman contracts with her husband to burn herself on his bier, but before so doing comes to the knowledge of "the truth," and enters the Christian church, would she be warranted in fulfilling the contract? Most surely not. Suppose the English Parliament (after the example of the Mormons in Utah) to license polygamy, would it therefore be lawful, in a Christian sense, to an English Christian to have a plurality of wives? By no means. The real question plainly is, Is the polygamist's contract for a second or third wife "lawful" in the light of Christianity? And the only answer from the New Testament, its letter or its spirit, is, "*No polygamy.*"

The question having been thus argued on its merits, it may not be uninteresting to state the pros and cons upon it, among missionaries to the heathen generally, so far as ascertained, and subject to correction by those better informed:—Of those *in favour* of the view here taken are—



1. The American Board of Commissioners for Foreign Missions, who have published, through their Prudential Committee, a document on the subject, consisting of three able letters from Drs. Hodge, Barnes and Goodrich, briefly and pointedly discussing it, and all, though by somewhat various processes, coming to the same conclusion, viz., that polygamists from among the heathen should not be admitted to the Christian church—i. e., without dissolving their polygamous relation.

2. The Colonial or Missionary Bishops of the Church of England generally, with, so far as known, only one exception, Dr. Colenso, the late Bishop of Natal. Bishop Daniel Wilson, of Calcutta, thus briefly and forcibly expresses himself on the point—"A man with two wives, if he become a Christian, must put one, the last whom he espoused, away, and live chastely with the first wife, who is, in truth, his only one in the eye of God."

3. Bishop Payne, of the American Episcopal Church in Africa, who, in a published letter on the subject, expresses the opinion that the admission of any polygamists there would open the door to endless evil.

4. Dr. Livingstone, of the London Missionary Society in Africa, who was very decided, both in opinion and practice, to keep out polygamy.

5. The Romanist Missionaries in China, whose teaching on this subject is very well and distinctly set before the Chinese in a published book on the "doctrinal testimony of the holy church" 聖教理證.

*Opposed to the view here taken are—*

1. Dr. Colenso, supported by Archbishop Whateley, as already mentioned, and the late Bishop of Norwich (Bishop Hinds).

2. Some of the missionaries of the London Missionary Society who have been at Shanghai and Hongkong, China.

3. Some German missionaries in China.

4. Some American Presbyterian missionaries at different stations in China.

Among *commentators* sustaining the view here advocated are Scott, Poole, Whitby, Burkitt, Wesley, Clarke, Henry, Bloomfield, and Dr. Dwight, whose strong language is, "Polygamy is a continued state of adultery."

On the other side may be reckoned Calvin, McKnight, and Doddridge—all of whom, however, are inconsistent with themselves; for while interpreting Scripture as condemning polygamy, they yet are disposed to make an exception in favour of a heathen country, or where polygamy may have long prevailed. In answer to which, it is sufficient to say that our Lord taught, and his inspired followers wrote, in the face of just such a state of things, and they made no such exception.

By what authority then shall any man undertake to set aside the original ordinance of God, which was reordained by Christ, and is sustained by both the letter and spirit of the New Testament, and that without variation or exception?

SHANGHAI, 1868.

## ON PREACHING TO THE CHINESE PUBLIC.

In the economy of missions every agency has its special sphere of action, and every agent his own peculiar work. And, as in all constitutions, the more exactly each agency confines its transactions to the proper sphere of its labour, the more every agent keeps to his own peculiar business, without invading the duties of another, the greater will be the result accomplished, and greater will be the harmony and beauty displayed in its accomplishment.

The organisation of missions gives scope for most diversified agencies; and without making any invidious comparisons between the relative values of these agencies, it will be agreed, perhaps on all hands, that preaching claims a position of paramount importance. There is, possibly, at present, a tendency to undervalue its importance, and to delegate some of its work to schools or hospitals, or to make it dependent on these for efficiency and success. Such a tendency is much to be deprecated. For preaching as it was in apostolic times, in the times of Chrysostom and Augustine, in the days of

Savanarola, in the days of Luther and John Knox, in the days of Whitefield and Wesley, is now, both in Christian and pagan lands, and ever shall be during this dispensation, the greatest power in God's hands for the conversion of sinful men. Moreover, of it can be said, what cannot be said of any other individual agency, that it is both divinely established and maintained.

Think of its triumphs in all lands and times! The Greek, the Roman, the barbarian felt its power. The eleventh century throbbed with its impulses, when Peter the Hermit preached up Christendom into crusading zeal. In the sixteenth century, Italy, Germany, Switzerland, France, England, and Scotland were electrified by its power in the hands of the Reformers. The ice-bound "sides of the north" have warmed beneath its sacred glow. The beautiful isles of the south have become more beautiful under its mystic charm. By it many of the dark sons of Ham have been brought into "the liberty of the sons of God." And now shall not Sinim, the subject of prophecy, the empire of many dynasties, the land of the sages and of moral philosophy, the cradle of many inventions, the hod-bed of many superstitions, the long home of civilization, the self-secluded, self-conceited celestial empire, the fatherland of teeming millions—shall not the conquest of this China be added to the triumphs of a preached gospel? Preaching can conquer in this, as it has conquered in other lands; for, all the world over, there is power in the flashing eye, the earnest voice, the excited countenance, the uplifted hand, which none can utterly withstand; and when, to the natural advantages which preaching has in common with all public speaking, is added the influence of the Spirit of God, who will say that glorious triumphs do not wait for apostolic efforts in China?

Not merely is preaching the most important agency, but it is also the most difficult. For, to say nothing of the difficulty of obtaining that degree of familiarity with the language and literature which every preacher will strive to acquire, there are great obstacles to be surmounted in the prejudice and suspicion existing in the minds of the hearers, who will not readily concede the first thing every orator will strive to gain, namely their good will and a fair hearing. Then there is the difficulty of a right presentation of truth; lest by casting "pearls before swine," the truth itself should suffer rejection and contempt. Then preaching is a novelty in China. Perhaps it may be supposed antagonistic to the genius of the nation—public speaking, except on the stage, not being much cultivated by the Chinese. Experience, never-

theless, proves that preaching takes with Chinamen just as well as with other men; and, further, that there are those among the converted Chinese who possess considerable ability for pulpit ministrations.

My design, however, in calling attention to the subject of preaching to the Chinese general public, is to elicit suggestions in answer to the questions—What is the best method to pursue? How can we so preach that they will believe? I wish those who have long experience in the work, who are acquainted with the reception various modes meet with, who understand what takes with and what repels a native mind, who know what truths to tell first and what to reserve, who know for instance whether it is wise to preach the miracles of Christ in proof of his divinity before an unbelieving audience, would, for the benefit of the large number of young missionaries in China, give through your columns their views and advice on the subject.

Meanwhile I venture to suggest, First: That none of us should shirk the duty by accepting in lieu of it some other work.

A missionary is not a schoolmaster. And should he spend the chief part of his time and strength in educating children, he will invade another's office, and neglect his own. That a man whom God called, and the church sent out to preach the everlasting gospel, should almost entirely neglect preaching, for the sake of imparting an education, partly secular and partly religious, to any number of Chinese boys, appears to me a breach of duty. There is room for the schoolmaster—room enough—and a grand sphere in which he may labour; but however grand his sphere, that of the gospel herald is grander still. The missionary has his relation to schools, but that is rather as a visitor, or overseer, not as a master.

A missionary is not a doctor. Even had the missionary the advantage of a medical training, and the possession of an amount of skill in medical practice, it would not be right for him to leave his preaching for his medicating. His leisure might be spent in prescribing for a few sick folk; the bulk of his time would be swallowed up in the cure of souls. "The soul first, then the body," is a maxim that would leave even a skilled doctor little time for carrying out medical plans. The lay medical missionary has a most philanthropic work in his hands; a work also of very great difficulty, and one that if rightly attended to will leave him little leisure for attempting so important a work as preaching. He has to establish a reputation—slowly to make a name. When made, he has to maintain it by a successful

practice. At the same time he ought to acquaint himself with the language and medical literature of the nation, that he may see exactly where the science of physic stands in this country, that he may discover its defects, and so be able to impart an impulse in the right direction. A bungler in this profession may soon do more harm than good. So I conclude that the preacher has enough to do without usurping the doctor's place; and *vice versa*.

Nor should a missionary indulge an itching after authorship and literary fame, if that in the slightest degree interferes with the efficient discharge of his work as a preacher. Happily it sometimes happens that the study which turns out authors is exactly that which furnishes the preacher with his materials. Then the two objects are served, and the main one is not damaged. But, with our opportunities of becoming familiar with subjects not generally known in the world, and with so many facilities for getting into print, there may be a danger of using the pen more than the voice, of neglecting our distinctive work of preaching, in order to do the writing which laymen may perhaps do better. In a word, no considerations are sufficient to warrant any ordained missionary's voluntarily giving up his great work of preaching for any other work which, be it what it may, is only secondary. No staff of missionaries can, like a number of workmen in a factory, be told off, some to this and some to that kind of work. If I understand it aright, they have each the same work to do.

Secondly: I would suggest that we should look more to preaching for the gathering in of men to the church. The Papists get a large number of members into their church by Foundling Hospitals. That I look upon as "some other way" of getting into the fold. It is not a Protestant plan. But we are apt to think the bulk of our converts are to come from our schools; or that we must depend upon the good will likely to be promoted by free medical hospitals. Now already some of the best schools are confessed failures; and I fancy that only few are gathered into the church from the so justly lauded and highly valuable medical agency.

Preaching brings us face to face with the masses, without any considerations between us of claim or obligation, and it gives to our message all it needs—"fair play and no favour." Under such circumstances there is likely to be less fraud, less hypocrisy, than when the hearer is first placed under obligation, and then appealed to by his benefactor. In the latter case I have generally noticed two classes of hearers; one that readily agreed with all the preacher said, almost before he

had said it, and sometimes before the hearer understood what was being said; another that looked vexed and sullen, as if against his will, a dose of doctrine were being forced upon him. Upon neither of these classes do I ever hope to make much impression. It is very different when you have before you those who have come on purpose to hear what you have to say. They don't look bored. They are under no obligation to stay any longer than they please. Amongst such a congregation, who has not often seen some, even many, paying serious attention? From that class we may hope for converts, if from any.

And, with the right we have to expect a divine influence to attend our ministrations, with the absolute promise of our Lord's own presence with us in our work, we may preach in faith—in faith that our words shall be powerfully supplemented by God's energy, causing the consciences of our hearers to respond to our appeals, enlightening their understandings to perceive the truth, and converting them from "the error of their way." It has ever, and in all places, pleased God by "the foolishness of preaching" to turn men "from darkness to light." Doubtless, China is a land where preaching will be considered highly foolish, both by anti-missionary foreigners, and by the self-conceited native literati; but what has that to do with God's purpose? How much can the scorn of either effectually thwart the divine plan? If it can be shown that preaching is not of divine appointment, not a divinely established and maintained agency, but a branch of ministerial duty, to be minished *ad infinitum*, or altogether dispensed with at pleasure, of neither use nor ornament when not of the highest order, out of its place and unsuitable in this country, then my hopes for the conversion of China will go down to zero, for nothing else is able to accomplish so great and radical a change. It is not civilization that the Chinese want, not education, but true religion; and "faith cometh by hearing."

Whether any of your readers will consider that the foregoing remarks are to the point, or have any use or value in them, I cannot tell. One thing I know—that is, that we have a difficult work to do, and if any one can aid us in its successful performance, he will confer a blessing on us and on the people. Another thing I know, and that is, that we missionaries need to ponder prayerfully over the second chapter of the Acts of the Apostles.

S. A.



## NOTES ON MAHOMMEDANISM IN PEKING.

BY REV. J. EDKINS.

In the Mahommedan mosques of Peking there are means provided for learning the Arabic and Persian languages. Not only is the Arabic required for understanding the Koran, but the Persian also for acquaintance with the commentaries. A suitably qualified Ahhung teaches both these languages to the pupils. Three years ago, a native of Aden found his way to one of the mosques in this city. He had gone to Bombay, and claimed the privileges of a British subject. Once in China, he supported himself by the charity of the native Mahommedans, who communicated with him through the medium of the Arabic language. When he appeared one day at the London Mission Hospital in Peking, it was in company with two pupils of a mosque where he was receiving hospitality. He wished a passport, but was referred by Mr. Wade, then acting as Minister, to the Consul at Tientsin. This man was afterwards lost sight of.

In each mosque there is a bathing house, where hot water is provided, and shower-bath rooms. On Fridays, the worshippers first purify themselves in the bath rooms, and then proceed to the mosque, where service is held at 2 P. M. The floor is of wood, and is kept very clean, being intended for kneeling on in all parts. On entering, the shoes are left at the door. The Ahhung mounts the pulpit on the north-west of the building, reads prayers in Arabic, and addresses the people in the Chinese language on moral and religious duties.

An Ahhung is a regularly educated teacher, who is invited to act as a sort of clergyman, bringing with him recommendations from the chief persons in the mosque where he received instruction.

The elders of a congregation are called Imami, used in the Persian and Turkish New Testaments for "priests," but meaning properly in Arabic "believers."

The apparatus for funerals is kept at the mosque. It consists of coffin and case and bier, with lamps for incense burning, and other things used in proces-

sions. White is the mourning colour, as it is probably throughout the Asiatic nations, and was among the ancient Jews, this being the natural color of sackcloth. The coffin is not buried with the dead, but brought back to be used on future occasions. The body and its clothing are placed in the grave without any wooden casing.

At funerals, the whole Koran in its thirty sections should be read, once or oftener according to the age of the deceased. Four or eight readers go to the house of the dead, and there read with their faces to the west. The object of reading the Koran is the expiation of sin. One reading of the Koran expiates the sins of one year. Rich persons therefore have the reading performed once for each year they have lived. Before the age of thirteen it is supposed that there are no sins to be expiated; and the counting therefore begins from that time. A man of 40 years therefore will have the Koran read twenty-seven times for the complete expiation of his guilt.

This custom leads to an extension of the art of reading, and has originated a class of unplaced Ahhangs, who gain their bread by reciting the Koran, and remain in one place, or wander from one mosque or town to another, in search of employment. I knew one of these in Peking who had travelled in all parts of Manchuria and Mongolia, and was well acquainted with the geography of those countries. He was a native of Shantung.

The physiognomy of the northern Mahommedans marks them as a different race from the Chinese; but whether they are Persians or Turks is difficult to determine. A Hwei-hwei vocabulary of the Ming dynasty consists of Persian words, while the Turkish vocabulary published with it is said to be that of the Kau-chang 高昌 nation, which called itself Ouirgour. Hence it appears that the people styled Hwei-hwei in the Ming dynasty were a Persian-speaking population. They may be probably identified with the Tadjiks of the present day, a race of Persian origin and language, subject to the Usbek sovereigns of Khiva and Bokhara, and forming a principal element in the population of the cities of Western

Turkestan. These Tadjiks are doubtless the same with the 大食 Ta-shih\* of the T'ang history, whom the Chinese annalists have mistaken for the Arabs, making them the conquerors of all the western kingdoms of Asia in the eighth century.

No one living in North China, and examining into this point, can fail to notice the peculiar features of the Mahommedans. The eyes are less oblique and deeper than those of the Chinese, the forehead recedes less, the face is more oblong.† The inference seems to be that the Mahommedans of North China are originally of the Persian stock and language. As to the time when they came into China, it was when Tartar sovereigns of the Liang, Kin and Yuen dynasties ruled that country in whole or in part. The researches of the Archimandrite Palladius have shown that the common tradition among the Mahommedans, asserting their entrance into this country in the T'ang dynasty, is entirely unfounded.

PEKING, November 17, 1868.

## NOTES OF A MISSIONARY TOUR IN CHIH LI AND SHANTUNG.

BY REV. C. A. STANLEY.

A short account of a tour, extending over a portion of the country recently overrun by the rebels and imperial soldiers, may not be uninteresting to the readers of the Recorder.

The immediate object of the tour was to visit persons interested in the gospel, residing in the vicinity of Teh-cheu, 500 li S. W. of this, on the Grand Canal. The Lau-ling district was also taken en route.

It is unnecessary to speak at length concerning the conduct of the rebels in

their treatment of the people. The main features of this have appeared already in your columns. The universal testimony was that they were more humane than the imperial soldiers. The cause of humanity demands that the brutal conduct of these last be exposed. With one voice, the people bore the same testimony at every place visited. Not a word of palliation save for the militia.

What were the facts? First came the rebels, eating the people's grain, carrying off treasure wherever found, impressing the best animals, and frequently seizing young women and lads. Unless resisted, this covers the greater part of their proceedings.

Following them—not pursuing—came the soldiers, scattering and destroying what they did not use of the old grain, and trampling down and feeding their horses on the new and ripening grain. Mats, doors and windows were burned. The clothing and bedding—everything of any value was forcibly carried off, regardless of age or sex. When taking their final departure from a place, they invariably broke all the dishes and other household utensils, which moreover they had used during their stay. The kettles were generally taken from the range, inverted, and then a hole was knocked in the bottom. Thus the people are left in a most miserable condition of destitution. It was with the greatest difficulty that proper food could be obtained during a portion of the journey.

At one village passed, it was said that while troops were quartered there, some 25 or 30 of the villagers were executed by order of the officer in command. No one could or would give any reason for this act.

The following day we fell in with an old man on the road, who in the course of conversation referred to this same execution. He explained it as follows. At a neighboring village, the people became so exasperated at the ruthless violation of their women by the soldiers, that they caught some stragglers and buried them alive. These were missed by the officers at the village referred to above. An inquiry being instituted, their death—for which no reason was given—was charged

\* The old pronunciation of the characters 大食 was Da-djik.

† Like the northern Chinese they grow their mustaches from about 30 years of age, but there is this difference, they cut the middle part horizontally, leaving the ends untouched, in seeming accordance with the Mosaic precept not to cut the corners of their beards.

upon these villagers; when this summary execution was immediately ordered. His explanation was confirmed by others, and seemed worthy of belief.

Large tracts of country have been flooded by openings made in the eastern bank of the canal, with the ostensible object of hemming in and enabling the troops to destroy the insurgents. The practical result is, *starvation to the people*. The current official report has been that the leader of the rebels, with most of his host, was drowned in the Yellow River. The people of Shantung say, "No! he, with most of his followers, escaped across the Yellow River, and are now at large in the N. W." As an evidence of the sincerity of the belief, every place of moderate size that has not already made a mud wall and a moat (wei-tsz) is now doing so. This indicates apprehension of future danger.

My faith was not a little encouraged by what I saw at Lau-ling. On account of rebel incursions, and then of illness, our Methodist brethren have not been able to visit the Christians of that district since May last. Yet in the midst of distraction and danger, not knowing what a day might bring forth, surrounded by brutal men, and full of fear, they appeared to be firm in their adherence to Christ. Only one man was reported as openly given to sin, and to the neglect of Christian ordinances and duties. It seemed evident that the promise of our Savior, "Lo, I am with you," &c., had been fulfilled in the bestowment of much grace upon these as yet but imperfectly instructed believers.

At Teh-cheu, also, I met with some encouragement. This place has been visited several times before, but there had been no baptisms. On this occasion two women publicly professed their faith Christ, and received the seal of God's people. Illiterate though they are, they have obtained a wonderful knowledge of the main features of the redemptive scheme.

With the present small force of missionaries, those so far from main stations can receive occasional visits only; for such let all Christians earnestly pray.

TIENTSIN, November, 1868.

## MEDICAL MISSIONARY WORK IN CHINA.

Medical hospitals have been founded in Canton, Hongkong, Swatow, the island of Formosa, Foochow, Ningpo, Shanghai, Hankow and Peking. With one or two exceptions, these are all now in operation. In addition to the hospitals at these main points, and connected with them, there are dispensaries. Thus at Swatow there are two, and at Canton three or four. Medical tours by some of the missionaries, and practice by others who possess some medical knowledge, afford relief in other places where the regular practitioner does not reside, and extend the benefit of western science to the suffering Chinese.

It is gratifying to notice that, while the foreign community have taken little interest in missions to the heathen, the cause of medical missions has always met their cordial sympathy and hearty support. In several of the ports the hospitals are under the control of trustees elected by the community—the working expenses, exclusive of the physician, being raised by subscription. At Canton, a Medical Society composed of merchants and missionaries, with a regular constitution and by-laws, has been in existence since 1833. This Society has now a hospital, upon ground for which they paid over \$6,000. This together with another hospital was maintained, besides aid granted to two other missionaries in carrying on medical work, at an expense of \$1,400 for the year 1865. It is an interesting fact that of the \$1,411 raised for that year, the Chinese contributed \$628. At Hankow, \$700 have been given by them for the same object.

At Swatow, a new hospital has been erected, with accommodations for 50 patients, at an expense of \$4,000. One-fourth of this sum was given by the foreigners and Chinese residing at the port, in addition to subscriptions towards the current expenses of the hospital. The community of Amoy have guaranteed \$700 a year to the hospital there. Over \$1,500 have been given for the support of the one at Shanghai.

We feel thankful to the medical gentlemen for the useful hints given in their reports as to the causes of disease—especially as some of these reports, being published in Chinese, will diffuse useful information among the people. Dr. Hobson has the honor of having first made known to the scholars and physicians of this empire, the anatomical, physiological and therapeutical facts upon which are founded the rational treatment of disease. The books which he published are in five volumes. The demand for them in China and Japan shows that they are appreciated by intelligent scholars. Dr. Lockhart, on the authority of a Korean, states that an edition of this work has been published in Corea. The first edition of this work having been exhausted, another has been authorized to be published. When we reflect how utterly ignorant the Chinese are of anatomy—placing the heart in the middle



of the body, the liver on the left, and the lungs on the right; the blood and air circulating throughout the body once in 24 hours, remaining two hours stationary in each of the large organs; ignorant of the function of the heart; assigning each of the five great organs to one of the five elements—gold, wood, water, fire and earth; and drawing their remedies for the diseased organ from the element to which it is assigned in their system; when we learn now utterly ignorant are the physicians of the so called imperial college, so patent to the Chinese themselves, as to have called forth the strictures of the imperial Censor in a memorial addressed to the Emperor;—we cannot too highly esteem the labors of our physicians.

Although vaccination was introduced by Sir George Stannton, of the East India Company, yet its practice has been largely sustained through the influence of these missions. Native practitioners depend to a large extent upon the hospitals for a supply of vaccine lymph. When we remember that the natives are more ignorant of surgery than of physic, who does not feel thankful when we read of the case of a little boy of six years, who according to the Doctor's report was the victim of more suffering than he had ever witnessed? Day and night, his piteous cries excited the sympathy of all. He was reduced to a skeleton. After an operation, he fell into a grateful, undisturbed slumber, to which he had so long been a stranger. In two or three weeks, the haggard expression began to be replaced with smiles, and he was taken home, relieved from his dreadful sufferings, and greatly improved in general health. This is only one instance of a class of diseases very common in the southern part of China, which would consign their victims to hopeless suffering, to be terminated only by death, were it not for the missionary hospital.

Another instance is that of a lad of 18 or 20 years, who had come a distance of 85 miles to get into the foreign hospital. He was found by the physician in the street in a most miserable condition, crying piteously. The poor fellow was unable to walk a step, on account of a horrible looking sore covering the entire dorsum of one foot, which was swollen to double its natural size. When he was taken into the hospital, the stench of the sloughing sore was almost intolerable, but thanks to chloride of lime and carbolic acid, this was soon got rid of, and much to the surprise of the Doctor, in a few days more, the sore had assumed a clean and healthy appearance. The result was a sound limb, and a well nourished youth, able to work for his bread. It is no exaggeration to say that but for the hospital he would have been in his grave months ago.

The same Doctor says, "A robust looking Chinaman surprised me by coming up to shake hands. Six months before, this man, a miserable looking creature, crawled into the hospital with a sore on one of his feet exactly similar to the one which has been already de-

scribed. On account of this he had been unable to do any work, or even to put his foot to the ground. Now he was well and hearty, and could walk along at a brisk pace." Such incidents as these make us more highly value the numbers (700 to 1,000) of surgical operations which these hospitals report in a single year.

We look over the varied forms of disease which come trooping before us in the reports, with something of the pity with which Adam looked upon the sufferings of his posterity. We have however the cheering thought that so much has been subtracted from the sufferings of humanity. The patients are divided into two classes—those who are treated in the wards of the hospital, or in-door patients; and those who come only on prescribing days. Of the former class, the highest number is 715 in a year; others have had 586, 403, 343, respectively. Of the latter, the numbers vary from 2,700 to 18,000. 45,000 persons have received medical advice at the hospital in Peking since its commencement.

Nor is it to be overlooked that connected with all these hospitals there are native assistants who are receiving instruction in medicine. Though these men, from the disadvantages under which they labor, can never attain the knowledge or the skill of their instructors, yet they are much superior to the native doctors. They are often trusted in the absence of the foreigner to treat the simpler cases. In one instance where the foreigner was applied to to visit the son of a mandarin some distance away, being unable to go, he sent his senior pupil. The young man removed a tumor from the back of the patient, and attended him until he recovered. The grateful father dismissed him with the present of \$100 for the hospital, and a new suit of clothes for himself. In the report of the Medical Missionary Society in China for 1863, we notice the statement that the operations for cataract were performed by the senior pupil, and most of the minor operations by him and the other pupils. We think more stress should be laid upon this branch of medical work.

The most common diseases are those of the eye and throat, indigestion, itch, ulcers and rheumatism. In the South, we find many cases of leprosy, which even the foreign physician is obliged to confess baffle his art. The frequency of diseases of the eye is accounted for by its exposure to the strong light without any covering, from the custom of shaving the head and wearing no hats, also from the practice of the barbers, irritating the delicate tissues under the absurd notion of cleansing the organ.

Bulky vegetable food, as rice and greens of every kind, the common use of oil, indulging in unripe fruit and raw vegetables, make indigestion very common. Indeed one physician declares in one of his reports that it is rare to meet a person here who has not some symptom of dyspepsia. The want of cleanliness makes ulcers and itch in their most loathsome form very common,

The influence of these hospitals is exerted far beyond their immediate vicinity. The hospital at Peking reports among its patients persons from almost all the eighteen provinces, and also large numbers from Corea, Manchouria, Mongolia, and several from Central Asia. The Hankow report states that its patients have come from every province of the empire. As is shown by the register of Swatow, persons have come from 400 different places in that and the adjoining province of Fukkien. The hospitals of Canton reach not only their own province, but the adjoining provinces of Hunan and Kuangsi. Who will undertake to estimate the influence of these institutions, sounding out their messages of mercy and good will, removing the prejudices of the people, assuring them of our desire for their welfare, and cultivating trust in place of that suspicion so inbred in the Chinese mind? In many places so identified has the missionary become with the physician, that in our tours we are continually receiving the request of some poor sufferer for medical relief. Nor are these happy effects confined to the poorer portion of the people. While no doubt most of those benefited are from this class, yet we are told that provincial grandees, Tartar officers, civil mandarins, literary graduates, merchants, citizens, villagers, braves and beggars have all alike tried the virtues of the foreign drugs. Among the many tablets erected in the hall of the hospital at Peking may be seen two given by high officials. One is from one of the prime ministers, and bears the inscription, "The mysterious principles of Chi and U." The other was given by one of the ministers of the Foreign Office, whose son shot himself. It has this eulogy, "The western rival of Ho and Huan" (two celebrated Chinese physicians).

If we inquire how far these institutions are useful as a means of Christianizing the people, we will be greatly disappointed, if we have been led to expect large results. Preaching services are maintained at these hospitals upon the prescribing days. So little good has been accomplished among the out-door patients, that one of the reports makes the suggestion, whether it would not be better to abandon this form of labor, and devote themselves exclusively to the in-door patients, to whom Christian efforts have been somewhat blessed. And yet while we thankfully observe the few cases of conversion among these, we must admit that such cases bear a very small proportion to the thousands that have been in the hospital wards. We fear the spirit that would give up the out-door practice, for the reason stated, might after a time become discouraged, and give up the in-door patients also. Not until the Spirit of God is largely poured out, shall the utility of these and other evangelistic labors be revealed. Till then our work is a labor of love, of patience and of

faith. Meanwhile let us thank God that we are permitted to do something to lessen or relieve the sufferings of this people. Let us be thankful that we have the opportunity of disseminating the truth by our tracts and Bibles over the land, through living messengers who are themselves the standing monuments of the goodness and love of the foreigners, and who may be loud in the praise of the kindness they have received. We cheerfully acknowledge the aid that medicine has given us in removing obstacles from before us in entering new places, in dissipating the fears of the people as to our evil designs, and in attracting them to us, to hear the message we bear. Thus Mr. Gulick says, "The people at Kalgan looked upon us with suspicion, but when it became known that we were ready to do what we could to help the sick, some ventured to come to us. As in several cases the remedies administered gave immediate relief, the people soon began to come in greater numbers, frequently inviting us to their homes. We have thus been able to speak to them as friends of the Friend who loves them more than any one else on earth can love them."

To the same effect the Rev. A. Krolczyk, of Canton, writes, "The people however hostile to foreigners, and averse to the spreading of the Christian religion, were always glad to see me with my medicine chest in their cities and villages. In places where missionaries were formerly outraged, they received me with hospitality and kindness. During the last war the wealthy men of Sha-tseung equipped a whole fleet of war junks to drive the barbarians from Hongkong. About three years ago, I was driven away from this place, when I went to preach the gospel to the people. A short time since I went there with my medicine box, and found a quite friendly reception." We do therefore most heartily desire the coöperation of our medical brethren in the gigantic work of Christianizing this Empire. There is indefinite room for expansion, in carrying on their present work; in supplying China with suitably trained native physicians; and in the dissemination of elementary information on anatomy, physiology and hygiene, which by instructing the people on the rules of health, the causes of disease, and its prevention, may remove or diminish those fruitful sources of suffering which are now so common amongst them.

W. T. M.

PEKING, November, 1868.

## OPIMUM SMOKING IN CHINA.

We propose from time to time to give the testimony of medical missionaries in China as to the extent and effects of opium smoking in the regions that have come under their observation. An excellent and most thorough review of this subject may be found in the *North China Herald* of April 1st, 1868, in the shape of a reply to the memorial of Messrs. Jardine, Matheson & Co., which we should republish, were not our columns so crowded at present with original matter. We now call attention to the testimony of D. B. McCartee, M.D., for twenty-five years a medical missionary of the American Presbyterian Church at Ningpo. In a letter to the editor of the *RECORDER*, he says:—

"It would be difficult to estimate accurately the extent to which opium smoking prevails in and about Ningpo. I should judge that it has increased threefold since I first came to Ningpo (25 years ago). You can scarcely enter a shop of any pretensions without the apparatus for smoking opium meeting your eye. It prevails to a great extent among boatmen and shopkeepers, who can ill afford it. The number of low dens for smoking opium has fearfully increased since the legalization of the sale of opium was forced upon the Chinese. They harbor all sorts of thieves and vagabonds, and depreciate the value and security of property and seriously add to the number of petty robberies in the neighborhoods in which they are opened. As to the effects of opium upon the smokers—1st, physically; it enervates them, gradually undermines their constitutions, and very frequently, either from their inability to procure the drug, or from its losing its effect upon them, or (as in several instances that have come under my observation) owing to a resolute endeavor

to break off the habit, an incurable 烟漏 "opium diarrhœa" sets in, and carries off the victim in a short time. 2d, morally; it not only undermines the physical constitution; it also blunts the moral sense, and in aggravated or even confirmed cases, there is no depth of meanness or depravity to which the poor wretches will not stoop to stop the insupportable craving for the drug. Two instances have come under my personal observation, where young men who had contracted the habit of opium smoking were so constantly involving their friends and relatives in disgrace and trouble, by their petty thefts and other scandalous expedients to obtain the means of procuring opium, that their own parents, with the consent of the 族長, caused them to be sewed up in mats, carried down the river, and while the relatives sat down on the bank to witness the deed, had the poor shrieking wretches, begging for life at the hands of their own parents, deliberately placed under water, and, after the lapse of half an hour or less, caused the corpse to be taken out and carried off to be buried. The habit seems to be particularly ruinous to young men with good constitutions, and in easy circumstances, who contract the habit in middle life, and frequently continue moderate smokers for many years."

We next give the testimony of Rev. R. H. Graves, M. D., of the American Southern Baptist Board in Canton:—

DEAR BRO.:—In your note of Sept. 25th, you ask my views on the following points: (1) to what extent opium smoking prevails in the region under my observation? and (2) what is the effect of opium upon those who use it? I will try to answer your questions in order.

I. It is difficult to ascertain with exactness the prevalence of opium smoking in a community. The best approximate answer to the question will be obtained by comparing the amount imported with the average dose and the population of the district under consideration. On account of the amount of the drug smuggled, the varying daily



dose, and the want of a reliable Chinese census, the data for such a calculation are very uncertain. It is easier to apply such a process to the calculation of the number of opium takers in the empire as a whole, than to any particular locality.

I will try to find an answer to your question by a different process, viz.; by observation.

The locality more particularly under my observation is the city of Canton, and the region watered by the West river, extending from this city to the province of Kwangsi.

In the pursuance of my work I have been accustomed to travel a great deal in native passage boats carrying from 20 to 50 passengers at a trip. The answers given to my inquiries by the owners of these boats have with great unanimity agreed with each other and with my own observation as to the fact that *two or three* out of every *ten* passengers smoke opium when traveling. In addition to those who smoke, there are some who swallow pellets of opium while on a journey, in order to avoid the trouble of carrying the opium pipe and lamp while traveling.

For the last seven or eight years I have traveled on an average over 1,000 miles a year by native boats. Never but *once* have I been in a passage boat in which no opium was smoked. In that boat there were but eight passengers, and two of these confessed that when not traveling they smoked opium twice daily.

We may feel safe in saying that at least 30 per cent. of the mercantile class indulge in opium. These men form the bulk of the passengers in the native boats.

If we look to another class, those connected with the yamuns, we may say that opium smoking is almost universal among them. I do not think 90 per cent. would be too high a figure for this class of men.

As to the soldiers, I should think the opium smokers among them amount to 40 to 50 per cent. The farmers smoke less than any other class of the population. But I am informed that in many

parts of Kwangsi, Yunnan, Kweichan and Szch'uen, where native opium is cultivated, its use is almost universal among the laboring classes. The native drug is said to be much weaker and less injurious in its effects than the imported article.

On the whole I think we would be below rather than above the mark in saying that one fourth of the adult male inhabitants of China are addicted to the use of opium.

II. The effects of opium smoking are,

(1) *Physiologically*,—excitement evinced by nervous restlessness and talkativeness; sleep; and, as one becomes more and more addicted to the habit, loss of appetite, emaciation, a dull, leaden hue, stiff movements and gait, obstinate constipation, and occasionally skin diseases.

(2) *Socially*,—late rising, and *loss of time* resulting from the time required for smoking and the subsequent sleep; *expense*, gradually exhausting a man's means, and driving him to the greatest shifts to satisfy his craving, such as the neglect of his family, pawning all the furniture and clothes, and selling the children; the *gradual sapping of the strength and vigor* rendering a man more and more unfit for the duties of life.

(3) *Morally*,—a testiness, and manifestation of anger under provocation, like that noticed in women and weak, nervous persons; and I may add that the Chinese say, and not, I am persuaded, without reason, that as the use of alcoholic stimulants tends to make men hot tempered and violent, so that of opium makes them given to lying, duplicity and trickery.

The habit of opium smoking is more dangerous than that of taking alcohol, on account of the insidiousness of its approach, and the difficulty of escaping from its clutches. This vampire seems to suck all the moral courage out of a man. As to deeds of violence, opium must yield the palm to alcohol.

## CORRESPONDENCE.

### MISSIONARY CELIBACY.

TO THE EDITOR OF THE CHINESE RECORDER:—

Please insert the following extract from Schaff's new Church History, which I consider a sufficient reply, for the present, to certain criticisms that have been made on my remarks concerning the lessons to be drawn from the statistics of Romish Missions.

#### PROTESTANT.

"If apostolical Christianity forbids no man marriage, as little does it enjoin it. On the contrary, it presents exceptions from the general rule, and puts celibacy, if it be a voluntary act of self-denial for the kingdom of God, we cannot say, indeed, above the married state, yet very high, and attributes to it in several places a peculiar value. There are men who lack the qualifications for conjugal life, as the capacity to support a wife, individual sexual love, &c.; others, who, by some fault, whether their own or not, cannot fulfil the necessary conditions; others again, who feel called and bound to sacrifice all earthly love to heavenly, to minister to the latter alone. Hence our Lord in the mysterious passage, Matt. 19: 10—12, without, however, giving his disciples any command, speaks of three kinds of eunuchism, congenital, forced, and voluntary. Of course the latter alone is of any moral worth; voluntary self-denial for the kingdom of heaven; the willing renunciation of conjugal love and joys, the better to serve the general moral purposes of life. Such, we must suppose, was the course of Paul and Barnabas. For the former was certainly a man of strong natural feelings, of an ardent, passionate temperament, so that the renunciation of marriage was, in his case, an act of self-denial and moral heroism, for which he was strengthened by the assistance of divine grace. He represents it even as a charism, and notices the diversity of gifts in this respect, 1 Cor. 7: 7. Those, on the other hand, who had not the gift, to whom a life of celibacy would be such a perpetual struggle against natural propensities as would prevent the quiet discharge of duty, he advises to marry (v. 9.) Such a celibacy, as cannot attain to the complete subjection of the bodily appetite, is assuredly of far less worth than a virtuous marriage, in which also chastity may and should be preserved. To Paul, who spent his life in missionary travel and was exposed to all possible privations, hardships, and persecutions, the married state, with its personal cares and all sorts of personal matters of attention, must have seemed rather a hindrance to the fulfillment

of his apostolic calling, and the single state more favourable to his activity in the service of the Redeemer (vs. 32—35). With him celibacy was actually an elevation above all earthly cares, an entire devotion to the purest love and the holiest interests, an anticipation of the *vita angelica*. And who will deny that such cases repeatedly occur? Who does not know that the voluntary celibacy of so many self-denying missionaries, especially in times of wild barbarism and dissolutions, as at the entrance of the middle ages, was in the hand of God a great blessing, in mightily promoting the spread of the gospel among the rude nations and under numberless privations? Here Christianity deviates from the old Jewish view, in which celibacy was a disgrace and a curse; it can transform this state into a charism, and use it for its own ends. Without the acknowledgement of the peculiar value and manifold benefits of this virginity, which grew out of unreserved enthusiasm for Christ and his gospel, it is impossible properly to understand the history of the church, especially before the Reformation.

"But in the chapter before us, Paul goes yet further. He manifestly gives celibacy the preference, teaching that it enables a man better to serve the Lord; and he wishes that all might be in this point like himself, and might share with him the happiness of freedom from all earthly cares, and undivided devotion to the highest objects and duties of life. His words are too clear to admit of any other interpretation: 'He that giveth (a daughter) in marriage doeth well; but he that giveth her not in marriage doeth better' (1 Cor. 7: 28). 'He that is unmarried careth for the things that belong to the Lord, how he may please the Lord; but he that is married careth for the things that are of the world, how he may please his wife' (v. 32, sqq.). 'I would that all men were even as myself' (v. 7.).

"We cannot help observing here, that the work of home and foreign missions would be in many respects greatly facilitated, and much expense spared, if among us Protestants that moral heroism of self-denial, that voluntary, and, if not perpetual, yet at least temporary, *eunuchismos dia tan basileian ton ouranon* (Matt. 19: 12) were more frequent than it unfortunately is. The great zeal with which many young ministers scarcely ordained (often even while students) look around for a wife, as though they had nothing more important to do, is absolutely irreconcilable at least with the seventh chapter of 1st Corinthians, and with the example of Paul."—*History of the Apostolic Church*, by Philip Schaff, page 451, sqq.

### ROMISH MISSIONS, AGAIN.

In the August number of the *RECORDER*, there appeared an article entitled "Statistics of Romish Missions, and their Lessons." As the subject there discussed is one of permanent interest, I may be somewhat excused for referring to it at so late a date as this. And it is doubtless a cause of gratification to the defenders of the policy of the Romish Church that a member of what they denominate in Chinese "the heretic church" should be ready to stand forth as a quasi exponent of its particular mode of carrying out that policy, and should even hint that missionaries have been doing an injustice in neglecting so long to make a "conscientious study" of its working in China. Now, before going further, I would beg leave respectfully altogether to refuse to accept the statistics that have been given us, until at least more evidence than "Protestant" has yet produced be brought forth that they are trustworthy. There is nothing that is so unsatisfactory, or that is so easily manufactured, as statistics; and whilst I am far from inferring that these have no foundations in fact, I shall simply refuse to accept conclusions which are based upon them, until proof of such a nature has been produced as will satisfy those who have not the same confidence in the Romish Missions as our "Protestant" friend manifestly has.

We are assured that the chief reasons that have operated in preventing Protestant missionaries from giving a more thoughtful attention to the action of the Romish church in this land are two—viz., the superficial character of the work done, and the little that has been comparatively accomplished, considering the length of time they have been in the field. To my mind there are deeper and more profound reasons than these. Those who have seen the influence of Catholicism on the world; the injury it has inflicted on the nations that have owned its power; and its perpetual tendency to stifle all free and generous thought; are hardly inclined to believe that when carried to the East it will materially change either its aims

or its purposes, that have proved so detrimental in the West. But leaving these more general thoughts aside for the present, let me speak upon the former of the points raised by the writer of the article. The argument which is brought forward as to the number of years spent in educating natives for the ministry is almost valueless to rebut the general charge which is with truth brought against them. One would have expected from their known views as to the peculiar sanctity of the priesthood, and the special position it occupies in relation to the church, that such care would have been taken; whilst again the condition of the great mass of the members should exactly correspond with that of the common people in Roman Catholic countries. Now this is precisely the case. The great majority of the members of Romish Church, in this neighbourhood, are removed from heathenism by a very narrow line indeed—so narrow that it often requires a practised eye to discover it. That some of the fundamental doctrines of the Bible are taught by them is true; but, if we may judge by the results, we cannot but see that they must have a very dim and hazy conception of their meaning. The instruction which "Protestant" says the church gives them after baptism mainly consists of accounts of saints, &c., whilst the Bible, a knowledge of which is essential to any true growth of the soul in holiness, is studiously withheld from them. Any one who looks at the gross ignorance of the masses in countries where Roman Catholicism is the dominant religion will hardly expect that in a heathen country the policy of the church will be any more liberal, or that her converts here should be any more a model for Protestants than they are there. These remarks are based upon facts which have come before my own notice. I have constant opportunities of seeing the character of the men that the church retains within her communion. I have a chapel under my charge in a large city not many miles from here. Exactly facing this chapel is a shop owned by a Roman Catholic. On Sabbath, just as on any other day, the busi-



ness of his shop is carried on; and it is distinguished from all others in the neighbourhood by its noisy and turbulent character. One Sunday, whilst conducting the services, we were exceedingly disturbed by the noise and profane language which arose from a dispute which this man was having with a customer. And yet he is a somewhat prominent member of the church. About three miles from that same place is a Roman Catholic station, established some time during the last dynasty. It has over a thousand members in connection with it. At certain times of the year, they have processions in honor of the Holy Mother which in no single respect differ from the heathen processions, excepting that the image of the Holy Mother is carried about in place of the Chinese idol. Nay, they carry their conformity to heathen practices even still further; for, in imitation of the idol junks that circulate from place to place, they annually go round to all their stations in this neighbourhood in a boat, in precisely a similar manner to that in which the idol is carried about from village to village along the coast. A very intelligent native, who was a member of that church for some considerable time, when I asked him what he thought was the reason of the bad reputation in which the Roman Catholic church and her members are held in this region, said, "Although a man may be an opium smoker, a gambler, and adulterer, he is never excommunicated, as he would be in your church. The man is called up before the priest, and admonished, and perhaps forbidden the Lord's Supper, but it is only in the most extreme case, where there has been an accumulation of evils, that excommunication is even dreamt of." He said he had never known a case whilst he was in the church, although he said such characters as are mentioned above were by no means the exception. Truly the church's net is capacious enough to grasp within it all kinds of characters.

"Protestant" next proceeds to give a few hints as to what he believes to be the causes of the success which the Romish Missions have met with. In

reference to the organization adopted by the church of Rome, it is true that in some respects it may be a stronger one than that in use among Protestants, but it is of a strength which few of us would like to see introduced among us. The most of the societies given in the list are organized fraternities, bound solemnly by certain rules to which every member has promised absolutely to submit. The individual man has long ago been sunk in the body he has joined; and whether it is a fact that Christian missions are best carried on by systems which have been slowly crumbling before the advance of Christianity is a matter I need not discuss. That it prevents the clashing of interests I cannot at once admit, for two names in the list suggest to my mind the history of quarrels that took place in the 7th century in this very country, such as have never happened in the experience of Protestant Missions.

What is next said in reference to the theory laid down that celibacy makes a man more interested in the welfare of the church would, if absolutely true, tend to strengthen the position which the church of Rome has long held on this subject. The celibacy of the clergy has long been a favorite dogma of that church, but any one who has studied its workings in the past, and has marked the effects of it on the lives of those whom it has concerned, and moreover will consider that the Bible lays down no such rule as that church has arrogantly made binding upon thousands of its members, will be disinclined to believe that in China, where the domestic relationships are held in such respect, this is one of the secrets by which success is to be achieved. The missionary's wife has as much a part to play among the women of China as he has among the men, and without the help of woman the missionary's success must ever be a one-sided one; whilst all the beautiful influences that she ever carries with her, and which would help to ameliorate and elevate the condition of the heathen women, would be lost.

I was very much surprised with the remarks made under point five. Surely there must be some mistake, or "Prot-

estant" must have had a most exceptional experience. Our members live as much among their countrymen after conversion as before. The only change in employment that ever takes place among them is when that happens to be inconsistent with their profession of Christianity. Such changes are often made at the expense of great loss and suffering, but no changes in the social relationships are made, excepting those which are purely moral, or such as necessarily arise from their change of faith.

The last item, that which refers to the action of foreign governments, cannot by any logical process be said to be either a result or a lesson drawn from Romish Missions. Whether the intimate relationship between that church and the governments of the West has been one which in the long run has tended to the success of the missions, its past history in this empire, and more especially in the neighbouring empire of Japan would lead us gravely to doubt. Perhaps it is this connexion which may account in some measure for the style and dignity which the Romish Bishops even at the present day assume in China. The occasional glimpses that one gets rather astonish the humbler Protestant missionary. In the *China Express* of Sept. 18th, there is an article extracted from the *Pall Mall Gazette*, which was written as a critique upon a letter from Monsignor Faurie, Vicar Apostolic of Kouy-tcheou, and which had been printed in the "Annals" of the Society for the Propagation of the Faith. The description which the Bishop gives us of his doings would seem to border upon the romantic, were it not to some extent corroborated by independent testimony. In a tour which he makes through his diocese, he gives an account of his approach to the city of Tchen-nin-tcheou thus: "Besides the red parasols, consisting of three tiers of shades, the calvacades, and the cannonades, there was added before my palanquin an escort of three little children dressed in red and green, and carrying crowns composed of precious stones \* \* \* Here I again signalized my arrival by setting free prisoners

who were confined for offences against religion." Again, having arrived at Gan-chouen-fou, Monsignor Faurie says, "Besides cannon announcing the nightly guard, \* \* \* each time that I left my house or reëntered, three rounds of cannon announced the fact." "I always eat alone. The principal chiefs in full dress stand round the table to serve me, while musicians stand at the door, and commence their harmony. \* \* \* When my repast is over, they send the second tables, at which are placed my attendants, the chiefs of the country, and the musicians." The writer of the article states that the Bishop's letters abound with similar descriptions of such pomp and power. It is interesting to mark the attitude of the church in our age, and note how secular power, quite as much as spiritual, is aimed after by its agents. We could have wished that the Bishop had been more minute in his description of the "chiefs of the country" who sat down at the second table with the musicians.

Taking up therefore the "conscientious study" of this system in China, which we are accused of having neglected so long, the question now arises, what feature is there in it that we might with benefit copy? Are we to accure our converts that laxity that is tolerated by them? I grant that by so doing we should vastly increase our numbers, though certainly at the expense of efficiency and respectability. Are we all to adopt the rule of celibacy, and the Chinese dress, and live in the mode in which the priests do, and occasionally, when we become Bishops, have the felicity of having chiefs to stand round us, whilst we eat? Are we thus to spread the faith? Such is not the spirit of Protestantism, either here or elsewhere. That there should be some in the missionary body, as there are now, unmarried, who should be able to act as pioneers to the more unexplored regions, is well; but that the success of the gospel is dependent upon the whole body taking up the monastic vow has yet to be proved. The only plausible argument of the whole paper is where the example of the priests in living far in the interior is held up for our imitation.

But this I believe has been impossible in the past for the Protestant missionary. Attempts have been made in this neighbourhood by foreigners to get houses away from the ports, and have failed. The open manner in which Protestants are determined to preach the gospel, and the decided stand which their converts take against heathen practices, would have raised impediments in the way which the secret dealing and the more than semi-heathen character of the members of the church of Rome have rendered more easy. It the fashion now a days to hold up the priests as models for our imitation. So little is really known of the interior working of that church, that a few facts in connexion with it, which have the appearance of great merit, are skilfully employed as arguments for the general superiority of the whole. What they are really doing—what is the precise character of the individuals composing the large numbers that are pointed out to us triumphantly—is concealed from the world. The reputation of that church; the indifferent morals of the vast number of its members whom we meet; and its known aims and tendencies make us exceedingly careful of assimilating ourselves in the slightest degree with it. All honour I would say to any of its missionaries who have displayed any zeal, who have made any heroic sacrifice, or who have denied themselves for the good of the Chinese. But let it not be said that zeal can be shown or sacrifice made only in that precise form. The number that have died in the field, and the greater number that have gone home shattered in health, and still willing to return, prove that among Protestant missionaries zeal is no more wanting than in any other religious body that has ever existed.

A MISSIONARY.

Amoy, January, 1869.

## CHINESE LAW ON DIVORCES.

TO THE EDITOR OF THE RECORDER:—

In the May number of the *RECORDER* it was stated that there were four church members connected with the mission of the American Board at this place, who, while heathen, had divorced their wives in the usual way practised here among the Chinese. The wish of one of the divorced wives to return to her first husband was mentioned at that time. Recently, another of the divorced wives having tried to force her first husband to receive her back as his wife, the case has been tried before a sub-magistrate, and a settlement arranged. As the case may be of general interest in illustrating the view Chinese officials will naturally take of similar cases, I give the main points of this for publication.

The husband was formerly a great gambler; and about twenty years since, having squandered his property through this vice, he became so reduced in circumstances that his wife went out to service as a wet-nurse. She then left her husband for another man, and the husband subsequently sold her to this person to be his wife, thus divorcing her. This man died in a few years, and she has since lived with two other individuals, the latter of whom is still living.

She had two sons by her first husband, one of whom was educated in our mission school, and has been employed for a number of years as a native preacher. His mother cared for him mostly before entering our school, nursing him in sickness subsequently, and aided him by securing funds to help on his marriage. In view of all this kindness, when he was married some three years since, contrary to the wish of his father, he recognized her as his mother, and took her home to live with him. But in a few months his home became intolerable to his wife and himself, and they sought to escape from her tyranny. Subsequent efforts to arrange for her son to give her a monthly allowance for her support, to live by herself, were unsuccessful; and at last, on account of her persistent efforts to get him again under her power, the case was brought before a sub-magistrate, and was officially examined. After examining the parties, the officer requested the husband to receive her back, and recognize her as his wife. But as he answered firmly in the negative, the officer did not press it. Indeed this request appeared to be mostly a matter of form on his part. He afterwards demanded of the husband that he should aid in supporting his wife, and of the son that he should support his mother, and would have beaten them both, had they not con-



sented to do what he proposed. It was arranged that this should be done, and the case was closed.

In regard to this case, persons who were present at the trial and others assure me that had not the son issued his cards of invitation to his wedding in the name of his mother, the officer would have been compelled in law to decide that she had no legal claim upon either her son or her first husband for support, as the divorced wife is regarded as severed legally from all connection with the kindred of her first husband. In the present instance, however, the cards were issued in the name of the father and mother in the usual form, and as the father allowed of this being done, it was in fact a quasi recognition of the mother as his wife; therefore he may be said to have become in a measure legally responsible for her support, as well as the son. And in view of the fact that he gave occasion for his wife's sins by his own wicked practice, it is evidently but just that he should aid in her support so far as it is necessary and possible for him to do so.

In reviewing this case, I am pleased to find that the Chinese officer acted so firmly, and decided it so correctly. It seems evident also that in similar cases, in Chinese law, the husband will not be forced to receive back his divorced wife against his will, which seems to me to be right, and in accordance with the principles of Christianity. I believe in Christian lands the husband is absolved from all duty of support when the wife is divorced for unchastity, and there may be cases in China where the same rule would justly apply. The Chinese rule referred to above, however—if it prove to be the rule—that the son is not bound to support his mother when she has been divorced by his father, even though his father sold her to get the means of indulging in the vice of opium smoking or gambling, is evidently unjust, and Chinese converts should not act in accordance with it.

Hoping that these statements may be of interest to your readers, I am,

Very truly yours,

C. HARTWELL.

FOOCHOW, 28th January, 1869.

## The Chinese Recorder

AND  
MISSIONARY JOURNAL.

Rev. S. L. Baldwin, Editor.

FOOCHOW, JANUARY, 1869.

### BIRTH.

At Amoy, on the 19th of December, 1868, a son (ARTHUR LYMAN) to the Rev. J. MACGOWAN, of the London Mission.

The RECORDER for December was sent

To all ports north of Foochow, per steamer *Douglas*, January 8th.

To all ports south of Foochow per steamer *Yesso*, January 12th.

To America, per P. M. Steamer from Shanghai, January 21st.

To England, with the November number, per Mail of January 26th from Hongkong.

### THE LONDON TIMES ON THE YANG-CHOW DIFFICULTY.

The last mail brought us the utterances of the London *Times* on the Yangchow affair. That paper is sometimes called "the Thunderer;" but there is very little thunder in the article before us. It is characterized by an intense anti-missionary spirit, but it is difficult to ascertain what is the precise objection of the author to the missionaries. Several expressions used, or rather one expression used in slightly varied form several times, seem to indicate that it is the fact that the persons are "unknown" that excites the wrath of the *Times*. Thus we read—

"Any day we may hear that Her Majesty's representatives at foreign cities or ports, as well as her forces by land or by sea, have been engaged with more or less activity in backing up persons hitherto unknown in undertakings upon which the state has never been consulted, and upon which it must still remain ignorant. \* \* \* It is idle to proclaim the doctrine of non-intervention, and the right of every nation to manage its own affairs, if we are liable to be called in every year to avenge the quarrels of missionaries upon whose character, selection, operations and discipline the British Government has no check whatever. \* \* \* At all events, it is very hard that the British people are to be forced into a quarrel, as disgraceful as it may prove costly, because persons never heard of before are hoping to convert the Chinese by telling them their ancestors, if they exist at all, are not worth worshipping, and had best be forgotten."

One might infer from the above extracts that if the persons concerned in the trouble at Yangchow had been *known* individuals, the British authorities in China would have been justified in taking up their case; but as they were guilty of the unpardonable crime of being unknown (to the *Times*), it is really too bad that the British government should be put to trouble and expense on their behalf. The *Times* makes no account of the facts that these persons were British subjects, were peaceably pursuing their calling, in accordance with the privilege secured to them by treaty, and while so doing were treated with horrible cruelty by a mob which had the countenance and support of the native officials. It was never asked on behalf of these parties that they should be helped to convert the Chinese by the use of gunboats and firearms. They came here as British citizens, in accordance with rights secured to them by solemn treaty. They gave no just cause of offence. Vile slanders were circulated concerning them by men who would gladly get rid of all foreigners—not of missionaries only; they were attacked, their premises set fire to, and themselves obliged to flee for safety, some of them receiving severe injuries. The magistrates, whose duty it was to protect them, sympathized with and encouraged the mob. Now, to our mind, the fact of their being missionaries has nothing to do with the treatment of the case; and we have no doubt Mr. Medhurst so considered it. He saw only that British subjects, guiltless of any violation of treaty or law, had been subjected to gross injury, and that the Chinese authorities abetted those who were guilty of the outrage; and he then took the right course—the only practicable course—to secure a prompt settlement of the matter.

Suppose the parties thus attacked had been merchants, unknown to the *Times*, and upon whose "character, selection, operations and discipline" the British government had no more check, than it has on missionaries. Would the *Times* have viewed the case as it does in the present instance? If so, then it follows that no Englishmen should be in China except such as belong to the civil or naval service. If not, then why this special tirade on missionaries?

It is perfectly absurd to say that the government has no check upon the operations of these missionaries. If they should in any single respect violate the treaty, or any British

law, the nearest Consul could immediately call them to strict account. Under the 100th section of the order in Council of 1865, if they should be guilty of publicly deriding any religion observed in China, they would be liable to imprisonment for two years, or to a fine of \$500. What is it, then, that the *Times* complains of? Is it that the government does not have the selection and appointment of missionaries? Why should it, any more than of merchants? As we understand the matter, the government has no wish to interfere in the selection of the citizens who shall take up their residence in China, or with the objects which lead them hither. It proposes to protect a British subject in his treaty rights, because he is a subject, and without stopping to ask whether he is a missionary, a merchant, or a correspondent of the *Times*. It proposes to punish with proper penalties those who violate its laws, and missionaries are no more exempt than others from such penalties.

But, after all, it is evident that the great fault of Mr. Taylor and his party, in the eye of the *Times*, is that they are missionaries. Paul was persecuted, and he did not call upon government for redress; therefore a Christian government in the 19th century need not redress wrongs inflicted upon its subjects, in violation of treaty, if said subjects are missionaries. Has the *Times* forgotten that Paul required the magistrates of Philippi to come in person, and bring him honorably out of the prison to which he had been unjustly consigned? And would the *Times* have the name of an *Englishman* less a protective talisman than the name of a *Roman*—even in the mouth of a missionary?

The *Times* attributes the ill will of the people towards missionaries to the attacks made by the latter on ancestral worship, which it seems to think reasonable, and quite analogous to the habit of Englishmen in preserving genealogical tables. It asks, "Can any missionary pretend to prove that a Chinaman's remotest ancestor is not now existing, taking part in present affairs, and hearing the prayers of his progeny in the flesh? And, after all, is not such a belief a very fair foundation to proceed upon in paving the way for the Gospel?" The answer to this must depend altogether on what gospel is referred to. If the new gospel of some of our latter-day theorists is the one referred to, decidedly *not*, inasmuch as said gospel would prove the Chinaman's remotest

ancestor to be a monkey, or an oyster, or a toad; and these genealogical discoveries would be a death-blow to the Chinese respect for ancestors. If the gospel of Pantheism be intended, perhaps worship of ancestors might be as good in the paving line as anything else. But if the *Times* means the gospel of our Lord Jesus Christ, it has studied its teachings to little purpose if it supposes that ancestral worship can pave the way for it. Christianity offers the Chinese the fifth commandment as the best exponent of filial piety, and the first and second commandments to guard against a proper sentiment of reverence being degraded into a superstitions and wicked worship.

In the case in hand, however, there is no evidence that the missionaries had said anything about ancestral worship. The charges against them were that they boiled babies, and committed other like atrocities. The spirit that invented these charges was an inveterate hatred to foreigners on the part of a certain class of literati.

It is not fair to represent the *people* of China as opposed to Christian preachers. Missionary experience is almost without exception to the contrary. The people receive us kindly, and listen to us willingly. In almost every instance of outrage, the literati have been found at the bottom of it; and their spite is quite as much against the foreigner who comes to trade, as it is against the foreigner who comes to preach.

The *Times* asserts it as a "fact" that "both in China and in Japan the missionaries of our faith have always contributed largely to their own failure by their imprudent conduct and extravagant pretensions." It is very easy to deal in sweeping statements, but the *Times* would find it hard work to sum up the instances of "imprudent conduct and extravagant pretensions" on the part of Protestant missionaries in China; and as to Japan, up to our latest dates, there had not been a single English missionary stationed there, and the American missionaries who have been there a few years have certainly been neither imprudent nor extravagant. We suppose the *Times* by "our faith" to refer to the faith of England, and we imagine that to be Protestant; but perhaps the *Times* anticipates a general adoption of the Romanist faith, in answer to the Pope's encyclical letter, and is speaking of the mistakes of Romanism in Japan.

On the whole, we think the *Times* has been most unfortunate in its utterances on this Yangchow affair; and we hope that when it speaks again on missionary matters in China, it will speak with more regard to truth, and with a better apprehension of the dignity of a British citizen, and the necessity of upholding it, whatever may be his profession.

## EDITORIAL ITEMS.

—We have received from Rev. L. B. Peet a copy of the Book of Psalms, and also a copy of the Gospel of Matthew, in which each verse is printed in the classical style in large characters, followed by the Foochow colloquial in small characters. It is thought that this method of printing the two styles in juxtaposition will help those who now understand only colloquial to acquire a knowledge of the character, and also assist those who wish to render character into colloquial. Mr. Peet uses the London Mission version, and the colloquial is a simple translation of that version, we understand, without any attempt to conform it to the original in cases where there may be a difference between that and the version. We hope the works in question will have a fair trial; and if they are found useful, we may expect to see other portions of Scripture thus printed.

—We have received from Rev. C. Douglas, of Amoy, a new tune book in Chinese Tonic Solfa. We must confess that to us, uninitiated as yet, it bears a very mysterious appearance. The author, in a note to the editor, says:—

"The system is just Curwen's Tonic Solfa, with numerals put in place of the Solfa syllables. The time and harmonies are mainly chosen so as to be as easy as possible for the Chinese. In harmony I have tried in general to avoid the bass going so high as to rise above the air when the air is sung by male voices, as such an inversion of the parts is very perplexing to beginners. This will explain the alterations in the bass of Lowell Mason's Missionary Hymn, and in Langdon's Chant. Another frequent alteration is to make the bass or tenor in unison with the air,



when the note in the air is the fourth or seventh (Fa and Ti of Curwen's system, Fa and Si of the old Solfa) so as to strengthen these notes, which the Chinese at Amoy and probably in many other parts of China almost invariably sing wrong."

We commend the book to all interested in the improvement of vocal music in our Chinese congregations.

—We have received the Annual Report of the Hankow Medical Hospital, under the charge of Dr. F. Porter Smith, for the year ending June 30th, 1868. We hope to be able to notice it in our next.

—We regret that the author of "Lao-tzu" has not found time to prepare his chapter on the Ethics of Lao-tzu for this number. We hope to present it in our next.

—The continuation of the "History of the Southern Sung Dynasty" came to hand too late for the present number.

—A notice of Rev. E. W. Syle's plan for a Female School in Shanghai is crowded out of the present number.

### MISSIONARY INTELLIGENCE.

**PEKING.**—Dr. Dudgeon writes, under date of Nov. 26th:—"Dr. Treat has returned from Kalgan. Mr. and Mrs. Goodrich may pass the whole or part of the winter in that place. The Mandarin New Testament Translating Committee are progressing favorably with their useful work. They are now revising Colossians, and have the remainder drafted in manuscript. It is a great work, and already large portions are ready, and are being sold here by the colporteur of the British and Foreign Bible Society, and also by Mr. Williamson, the zealous and indefatigable agent of the Scottish National Bible Society. There are editions with "Shangti" and "Tienchu" terms printed here on blocks, and also an edition

at the Presbyterian Mission Press, Shanghai, with other terms. The Translating Committee consists of Messrs. Edkins, Burdon, Schereschewsky and Blodget. Dr. Martin when present is also a member of the Committee.—We observe that a new (third) edition of Edkins' Progressive Lessons is about to be published by Mr. Gamble at Shanghai.—The Emperor's birthday took place recently. He is now 14, Chinese reckoning.—Mr. J. Ross Browne, U.S. Minister, had intended passing the winter visiting the Southern ports, but I hear he intends going later—probably overland.—Our gas works are verging towards completion, and gas may be expected in a few months. This will be the greatest wonder ever seen in Peking.

Dr. Dudgeon again writes, December 14th:—"You will notice the death of the Roman Catholic Bishop Monly, who died of softening of the brain, on the 4th inst., at 62 years of age. He has been 36 years in China. His funeral takes place to-morrow at the French Cemetery."

**TIENTSIN.**—Rev. Messrs. Hall and Innocent of the Methodist New Connection Society, after a trying and dangerous illness, are both convalescing. The latter was much benefited by a change of air, at Chefoo. Rev. J. Doolittle left here, November 25th, for Foochow. A throat affection has incapacitated him for preaching for some months past. A new chapel was recently opened by the Methodist New Connection Society on the eastern side of the river, in a suburb of Tientsin. Mission work and prospects are about as usual. We are having very cold weather at present, with the prospect of a speedy closing of navigation.

**HANKOW.**—The Rev. J. Cox, with the family of Dr. F. Porter Smith, has left for England. Mr. Cox passed through Foochow on his way down the coast, and preached an excellent sermon in the American M. E. Church on the 10th instant.

**NINGPO.**—The Rev. J. L. Nevius and wife, returned to China by the last P. M. Steamer, bringing with them Miss